HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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[From the Emancipator.]

The Bible Argument.

LEVIT. XXX. 44—46.—Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bondmen and bondmaids. Moreover, of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you to inherit them for a possession: they shall be your bondmen forever.

Though advocates for slavery consider this passage as their strong hold, it contains nothing favorable to slavery. They infer two things from the passage, which neither it nor any other passage in the bible authorizes.

First, That these servants did not sell themselves. This inference is altogether inconsistent with the morality of the Bible, and unauthorized by it. I feel myself safe in defying the world to produce a single passage of scripture, which authorizes one man to sell another as a slave. It may be said, that persons were sold in case of theft. But in that case, the person sold, was not, strictly speaking, a slave; for he and his posterity, were not held as personal property. He only served until he had made restitution to the persen he had injured. But why is one man authorized to buy another? The answer is plain. A man has a right to sell himself; and when he is willing to sell himself, it is right that he should be purchased. This was the case with the sojourners mentioned in verse 45. "Moreover of the children of the strangers that do sojourn among you, of them shall ye buy." These sojourners were not slaves. Verse 47. "If a stranger or sojourner wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself to the stranger or sojourner," &c. These sojourners, instead of being slaves, are, in this text, represented as getting rich, in some instances, and buying Hebrews for servants.—Hence, these sojourners were unquestionably free men, who came from other countries to sojourn in the land of Canaan. And who sold them, if they did not sell themselves? The Jews were not allowed to steal sojourners! The surrounding nations were not allowed to steal sojourners; neither were they allowed to steal one another. Exod. xxi. 16. "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." As kidnapping was not allowed in Israel, the irresistible conclusion is, that the sojourners became servants by selling themselves. But might not the Jews buy stolen men of the nations round about and make slaves of them? Those who can relish such a notion and take comfort from it, may believe it; I cannot believe it without proof. Did God command the Jews to put the manstealer to death, and yet permit them, by purchasing stolen men, to encourage manstealing?—Can any one believe, that, when manstealing was punishable with death, a slave market was opened in Israel, and that the manstealer was permitted, unmolested, to bring his stolen property into market? Did the Jews institute a slave market among the heathens to purchase slaves? If the Jews had done so they would have been partakers of the manstealer's guilt. Prov. xxix. 24. "Whoso is partaker with a thief hateth his own soul." The same is said in this statute, verse 44, concerning the heathen that lived round about, and who were purchased; that is said concerning the sojourners that were purchased. And, as the sojourners who were purchased, evidently sold themselves, the fair inference is, that the heathens who were purchased, also sold themselves. Joseph bought the Egyptians to be Pharaoh's servants. Gen. xlvii. 23. Ahab was sold to be the servant of iniquity. 1 Kings xxi: 20, 25. But who sold the Egyptians? Who sold Ahab? The answer is easy. The Egyptians sold themselves, and Ahab sold himself. Also, all admit that the Hebrew servant sold himself; and this is the idea of selling into servitude in many places in the Bible. 2 Kings xviii. 17. "And sold themselves to do evil in the sight of the Lord." Isa. l. 1 "Behold for your iniquities have ye sold yourselves."—Isa. lii. 3. "Ye have sold yourselves for nought." Rom. vi. 16. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

Second, That the servitude spoken of in the statute under consideration was perpetual and hereditary.

This inference is equally inconsistent with the morality of the Bible, and unauthorised by it. This inference is made from verse 36, "Ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever." No man denies, that the bondman bound himself and his children to serve until the year of jubilee. But if, in the meantime his master died, he and his children descended as an inheritance to his master's children until the year of jubilee. At which time, as I expect to prove to the satisfaction of every candid reader, *all bondmen* went free. The word forever, is sometimes used in the Bible to signify a limited term of time; and, admitting the common translation of this passage to be correct, the word forever must be so understood in this instance; for no man will be eternally a bondman, unless he be such after his death. If the common translation of this passage is correct, there is more propriety in limiting the term forever to the year of jubilee, than to the death of the servant; for when it is limited to the year of jubilee, it harmonizes with the law concerning that year. Verse 10, "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof." Not to a *part*, but to *all* the inhabitants. It is nonsense to say that liberty was proclaimed to *all* the inhabitants; and, yet, that they were not all allowed to take their liberty. Hence, the passage under consideration, may be satisfactorily explained without altering the translation. I cannot, however, admit the translation to be correct; for, instead of being rendered, they shall be your bondmen forever; it should be rendered, "Ye shall serve yourselves with them forever."

This rendering agrees with the marginal reading of the Polyglot Bible, and other family Bibles; and, I believe no candid Hebrew scholar will deny the correctness of this translation. But it may be asked, what is the difference? I answer, the difference is very great. "*They shall be your bondmen forever*," fixes the duration of the time that each servant should serve. "*Ye shall serve yourselves with them forever*," does not fix the duration of the time, that each servant should serve; but amounts to a standing law, that Jews should always serve themselves with heathens, but never with one another as bond-servants. If the legislature of Ohio should pass a law, that the citizens of Cincinnati should serve themselves with country folks forever; would the citizens of Cincinnati conclude, that each servant was bound by such law to serve forever? No such thing. They would understand the law to say nothing about the time that each servant should serve. They would simply understand such law forever to forbid them to serve themselves with their own citizens. This illustration of this text agrees with what follows. "But over your brethren, the children of Israel, ye shall not rule one over another in rigor." That is, as I understand it; with strictness or exactness; which is opposed to indulgence.—The spirit of this text seems to be the same as one in the New Testament. Gal. vi. 10. "Do good unto all men, especially unto them who are of the household of faith." It is remarkable, that the heathen who was a sojourner, was allowed to hold a Jew as a servant, just as long as the Jew was allowed to hold a heathen. Thus while the Jew was bound to release the ordinary Hebrew servant, after he had served six years, the heathen, who was a sojourner, might hold a Hebrew servant, if not redeemed, forty-nine years. V. 47. "If a sojourner or a stranger wax rich by thee and thy brother that dwelleth by him wax poor, and selleth himself unto the stranger and sojourner by thee or to the stock of a stranger's family." The Hebrew who sold himself to a heathen might be redeemed by his relations or by himself at any time—v. 48—53. But if he was not redeemed, further provision was made for him—v. 54. "If he be not redeemed in these years, then shall he go out in the year of jubilee, both he and his children with him." The year of jubilee dissolved the relation between the master and the servant. The heathen servant went out free from the house and family of this Hebrew master. The Hebrew servant went out free from the house and family of his heathen master, and was restored to his Hebrew relations. To this arrangement Christ manifestly alludes in John viii. 35. "The servant abideth not in the house forever; but the son abideth ever." Son in this text, is contrasted with servant; and consequently, as son means all sons or Jewish descendants, servant, means all heathen servants. An excellent commentator supposes, that this text is hard to be understood; and no wonder, for it contradicts nearly, if not quite, all the commentaries extant. All that I have examined on the subject, say, that heathen servants were not freed on the year of jubilee: but the Bible plainly teaches the contrary. The jubilee was a type of the gospel which was preached without distinction, to both Jews and Gentiles: therefore, if liberty had been proclaimed on the jubilee, to none but Hebrew servants, it would have been a lame type. Also, such an interpretation does violence to the very language of the statute: "Proclaim liberty throughout all the land unto the inhabitants thereof. The same is required in Isa. lviii. 6. "Let the oppressed go free, and that ye break every yoke." The Saviour says, as before quoted, "The servant abideth NOT in the house forever." And I ask, does not the plain declaration of God's word, deserve more credit than commentaries, let their excellence be what it may?

HEZEKIAH JOHNSON.

[From the Utica Standard and Democrat.]

Testimony of a Southern Man.

MESSRS. EDITORS:—The letter of Wm. R. Buford, which I herewith enclose, coming from one who was born and educated in the midst of Slavery, will I have no doubt be gratifying to many of your readers. It shows conclusively that discussing the question of Slavery at the North, produces some influence on Southern consciences; notwithstanding sage politicians at the North tell us, that it can have no other effect than to fasten the chains of slavery till tighter upon the slave. We may justly claim the writer of the within letter as the fruit of Northern Abolitionists, and as a glorious witness of the progress of truth even among those who have long been living in the region of the *shadow of death!* No candid person can rise from perusing this letter, without being convinced of the powerful influence which discussion has upon the Institution of Southern Slavery; and I trust that it will put a *final quietus* upon the cavillings of the apologist of Slavery. It was taken from the New-Hampshire Gazette; by giving it a place in your paper you will favor the cause of truth and oblige

MANY FRIENDS.

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DEAR SIR:—As you are ardently engaged in the discussion of Slavery, I think it likely I may be of service to you and through you to the cause which you are advocating. You wished to know of me whether I thought the South a proper place to get correct views of slavery. I think not. My reasons for so thinking are as follows: I was born and brought up at the South in the midst of slavery as you know. My father inherited slaves from his father and I from him. So far from thinking slavery a sin or that I had no right to own the slaves inherited from my father, at an early age when I came to the North for the first time, I thought no one could venture to dispute that right any more than he could my right to his land or his stock. It is now several years since I came to the North; and at that time Colonization had the field. I advocated it, as I thought it on many accounts a good plan to get rid of such colored persons as wished to go to Africa; but my conscience as a slaveholder was not much troubled by it.—Of course I had no tendency to make me disclaim my right to my slaves. Abolition—immediate abolition began afterwards to be discussed in various parts of the country. My right to the slaves I own began to be disputed. I had to defend myself. In vain did I say I inherited my slaves from a pious father, who seemed to be governed in his dealings by a sense of duty to his slaves.—In vain did I say that nearly all my property consisted in slaves, and to free them would make me a poor man. My duty to emancipate was still urged. At length my eyes were opened—partly by the arguments used by the abolitionists: but mainly by long being compelled by them to examine the subject for myself. Subsequently I returned to Virginia. I found it desolate and degraded by vice, ignorance and dissipation. No longer could I close my eyes to the evils of slavery, nor could I any longer despise the abolitionists, "the only true friends of their country and kind." I now think, I know, I have no more right to own slaves, whether I inherited them or not, than I have to encourage the African slave trade, for either tends to perpetuate slavery. By declaring this sentiment, I expect and design to abet the cause of Abolition at the North, and through the North the emancipation of the slaves at the South. I know that in doing this I condemn the South. No one can suppose, however, that I have any unkind feelings towards the South, when I say they have no right to their slaves, and are therefore committing sin in keeping them in bondage, (such I mean as are or may be enlightened if they would.) All my relatives live in the slaveholding States, and are almost all slaveholders. I believe I never should have looked at slavery as I do now if I had remained at the South. The North is the place to see slavery as it is. I might adduce *in further proof of this fact* that two young men came on when I did, who now say they never can reconcile it to themselves to hand slavery down to posterity, notwithstanding they are both slaveholders at present. You inquire of me whether I thought a man could reside at the North a few years and then return to the South and continue to hold slaves? Without answering for others I will say that I could not with the views I now have of slavery, without committing great sin. That is I could not consider them as property nor dispose of them in any other way than such as my judgment should decide their well-being demanded. You wished to know how Virginia looks to me now when I revisit the land of my fathers. As I have already said desolate. When I was there last year, every thing appeared on the decline. In eastern Virginia, large tracts of country once rich and fertile, are turned out, as deserted land there is termed—being too poor to afford inducement to enterprize. The tendency of slavery is to impoverish the land where it exists. A glance at the old slaveholding States will furnish satisfactory evidence of this fact.

Negroes expecting to be free at the death of their masters are invariably the best slaves. I know many instances of this.—Why should they not be? He looks upon his master as his benefactor, and is buoyed up with the hope of one day being freed.—Without assigning any reasons that very naturally suggest themselves however, it is sufficient to state the fact that such are invariably the most trusty and honest servants—laboring for what they consider the greatest reward—their freedom. Others can expect nothing during a long life of servitude, than as much coarse fare as they need and sufficient clothing to protect them from the weather. No one will therefore wonder at the fact, that negroes, expecting to be free, are the best slaves.

One word as to the capacity of the blacks. They know how to plant corn, when to plough and how to eat it—and are capable of managing plantation concerns. Many of them within my knowledge control plantation, master and all. They do it well too, so far as I am capable of judging. They do it not by positive command, but by better judgment. The slave hides his advice; the master swears awhile to convince him of his authority, but the advice will be taken notwithstanding.

The danger to be apprehended from the liberation of the slaves is entirely chimerical. Is it natural that a man should injure his benefactor? Suppose all the slaveholders at the South should be looking forward to free their slaves as soon as the best interest of the negroes required it—do you believe that you would hear of any more insurrections? I believe that if professors of religion would give up their slaves, slavery would go down. Suppose an influential Christian at the South should come out and say, he thought it to be a sin to keep his slaves in bondage, and should free them and teach them in defiance of the law, could it be possible that his example would not affect his neighbor, who professed to be governed by the same rule of conduct? If this be true, could any thing stay the progress of such an example as long as there was one behind to follow it? I have found it much easier to convince a Southern Christian of the necessity of the immediate abolition of slavery, than Northern Christians, whenever they could be induced to listen on the subject. The evil effects of slavery are before their eyes. They have but to open them and the light breaks in demanding the immediate and thorough abolition of slavery.

I think the abolitionists have done and are *doing, a great deal of good by holding slavery up to the public gaze.* Sentiment at the North on the subject of slavery, must have the same effect on the South that their opinions have on any other matter. If the North were a rum dealing people, the South would be much more so than they are now. Why should this not be true as it respects slavery?

Slavery is from the very nature of the case, the mother of ignorance. Intelligent men in large bodies are never slaves. Vice always goes with masses of ignorance.—Young men are extensively and universally corrupted and destroyed morally by slavery. Slavery, too, is the mother of mobs, and the slaveholding States are, I think, as a general thing, fond of mobs, if we may judge from their engaging in them as extensively as they do at the present day.

As it respects the question of the amount of labor performed by a slave, I would say—that as far as I have been enabled to observe, I think in the course of the year, the slave performs as much again labor as a northern man in the same employment. I mean there is as much again waste of strength and muscle. His labor does not amount to the same in profit, because he has none of those improvements in the use of tools, not even the most simple which I notice in the Northern States. But he labors harder in point of exertion and strength, and longer in duration of time, I am certain from a careful comparison of some years' observation. I know that this is not the commonly received opinion of the North, but the mistake arises from the fact that men look at the products of labor rather than the amount of physical exertion.

The opinion that white men cannot labor at the South prevails extensively at the North. It is an entire mistake. They can labor and do labor as far south as North Carolina, nor can any reason be assigned why they cannot do so in South Carolina as well as an African can in New-England.

The slave trade between the old and new States contributes, in my opinion, more than any other one cause, and perhaps more than all others together, to perpetuate slavery.—Were it not for this, the old States would be free from this curse in less than ten years. The best interests of the whole South require that the slaves should be immediately free, independently of all other considerations.

Yours truly,

WM. R. BUFORD.

Remarks of Mr. Webster.

WEDNESDAY, March 16.

MR. WEBSTER addressed the Senate as follows: Agreeably to notice, I offer sundry petitions on the subject of slavery and the slave trade in the District of Columbia. The first purports to be signed by two thousand and four hundred and twenty-five of the female inhabitants of Boston. This petition is in the usual printed form. It is respectful to Congress, and contains no reproaches on any body. It asks for the consideration of Congress, both with respect to the existence of slavery in the District, and with respect to the slave trade in the District.

The second is a petition signed by Joseph Tilson and about a hundred others, citizens of Boston, some of whom are known to me, and are highly respectable persons. The petition is to the same effect and in the same form.

The third petition appears to be signed by a large number of persons, inhabitants of Wayne county, in Michigan. I am not acquainted with them. It is a printed petition, different in form from the preceding, drawn more at length, and going farther into the subject. But I perceive nothing in it disrespectful to the Senate, or reproachful to others.

The fourth petition is like the two first in substance and in form. It is signed by four hundred and thirty-three citizens of Boston. Among these signers, sir, I recognize the names of many persons well known to me to be gentlemen of great worth and respectability. There are clergymen, lawyers, merchants, literary men, manufacturers, and indeed persons from all classes of society.

I ask, sir, that these petitions may be received, and move that they be referred to the committee on the District of Columbia. This motion itself, sir, sufficiently shows in what manner I think this subject ought to be treated in the Senate.

The petitioners ask Congress to consider the propriety and expediency of two things: first, of making provision for the extinction of slavery in the District; second, of abolishing or restraining the trade in slaves within the District. Similar petitions have already been received. Those gentlemen who think Congress have no power over any part of the subject, if they are clear and settled in that opinion, were perfectly justifiable in voting not to receive them. Any petition which, in our opinion, asks us to do that which is plainly against the constitution, we might very justly reject. As, if persons should petition to pass a law abridging the freedom of the press, or respecting an establishment of religion, such petition would very properly be denied any reception at all.

In doubtful cases, we should incline to receive and consider; because doubtful cases ought not to be decided without consideration. But I cannot regard this case as a doubtful one. *I think the constitutional power of Congress over the subject is clear,* and, therefore, that we were bound to receive the petitions. And a large majority of the Senate are also of opinion that the petitions ought to be received.

I have often, Mr. President, expressed the opinion that, over slavery, as it exists in the states, this government has no control whatever. It is entirely and exclusively a state concern. And while it is thus clear that Congress has no direct power over this subject, it is our duty to take care that the au*thority of this government is not brought to bear upon it by any indirect interference whatever.* It must be left to the states, to the course of things, and to those causes over which this government has no control. All this, in my opinion, is in the clear line of our duty.

On the other hand, believing that Congress has constitutional power over slavery and the trade in slaves within the District, I think petitions on those subjects, respectfully presented, ought to be respectfully treated and respectfully considered. The respectful mode, the proper mode, is the ordinary mode. We have a committee on the affairs of the District. For very obvious reasons, and without any reference to this question, this committee is ordinarily composed principally of southern gentlemen. For many years, a member from Virginia or Maryland has, I believe, been at the head of the committee. The committee, therefore is the appropriate one, and there can be possibly no objection to it, on account of the manner in which it is constituted.

Now I believe, sir, that the unanimous opinion of the north is, that Congress has no authority over slavery in the states; and perhaps equally unanimously, that over slavery in the District it has such rightful authority.

Then, sir, the question is a question of the fitness, propriety, justice, and expediency of considering these two subjects, or either of them, according to the prayer of these petitions.

It is well known to us and the country, that Congress has hitherto entertained inquiries on both these points. On the 9th of January, 1809, the House of Representatives resolved, by very large majorities, 'That the committee for the District of Columbia be instructed to take into consideration the laws within the District in respect to slavery; that they inquire into the slave trade as it exists in, and is carried on through the District; and that they report to the House such amendments to the existing laws as shall seem to them to be just.'

And it resolved also, 'That the committee be further instructed to inquire into the expediency of providing by law for the gradual abolition of slavery within the District, in such manner that the interest of no individual shall be injured thereby.'

As early as March, 1816, the same House, on the motion of Mr. Randolph of Virginia, resolved, 'That a committee be appointed to inquire into the existence of an inhuman and illegal traffic of slaves carried on in and through the District of Columbia, and to report whether any, and what measures are necessary for putting a stop to the same.'

It is known also, sir, that the Legislature of Pennsylvania, has within a very few years urged upon Congress the propriety of providing for abolition of slavery in the District. The House of Assembly of New York, about the same time, I think passed a similar vote. After these proceedings, Mr. President, which were generally known I think, the country was not at all prepared to find that these petitions would be objected to, on the ground that they asked for the exercise of an authority on the part of Congress, which Congress cannot constitutionally exercise; or, that having been formally received, the prayer of them in regard to both objects, would be immediately rejected, without reference to the committee, and without any inquiry.

Now, sir, the propriety, justness and fitness of any interference of Congress, for either of the purposes stated in the petitions, are the points on which, as it seems to me, it is highly proper for a committee to make a report. The well-disposed and patriotic among these petitioners are entitled to be respectfully answered; and if there be among them others whose motives are less praiseworthy, it is not the part of prudence to give them the advantage which they would derive from a right of complaint that the Senate had acted hastily or summarily on their petitions, without inquiry or consideration.

Let the committee set forth their own views on these points, dispassionately, fully, and candidly. Let the arguments be seen and heard; let the people be trusted with it, and I have no doubt that a fair discussion of the subject will produce its proper effect, both in and out of the Senate.

This, sir would have been, and is the course of proceeding which appears to me to be prudent and just. The Senate, however, having decided otherwise, by a very large majority, I only say so much, on the present occasion, as may suffice to make my opinions known.

Mr. King, of Alabama, said he did not expect after what had been said by the Senator from Massachusetts, that he would have taken this course. He had supposed that the Senator from Massachusetts, instead of moving a reference of these petitions, would have simply moved to lay them on the table. The course which that gentleman had taken had placed him at the head of these men who inundate Congress with their petitions. He had hoped that the subject was put to sleep, and that nothing more would be done to increase the excitement which already existed, and that the subject would not be stirred again this session. He had himself refrained from doing any thing to add to the excitement; he had taken no further share in the debate than what he had felt himself compelled by a sense of duty to take. He wished the subject to be laid on the table, and to lie there forever; and if there was any intention to take it up again, he should vote against laying in on the table at all. A single word as to a report from the committee for the District of Columbia. From that committee there could be no report which could have the effect of allaying excitement in any other part of the country than the North. A majority of that committee consisted of members from the Northern States, and it was not likely that any report from such a committee could be satisfactory to the Southern States.

Mr. Webster said, in reply to Mr. King, that he was not aware of having said any thing which could justify the remarks of the honorable member. By what authority does the gentleman say (said Mr. W.) that I have placed myself at the head of these petitioners? The gentleman cannot be allowed, sir, to assign to me any place or any character, which I do not choose to take myself. I have only expressed my opinion as to the course which it is prudent and wise in us all to adopt, in disposing of these petitions.

It is true that, while the question on the reception of the petitions were pending, I observed that I should hold back these petitions till that question was decided. It is decided. The Senate has decided to receive the petitions; and being received the manner of treating them necessarily arises. The origin of the authority of Congress over this District, the views and objects of the states in ceding the territory, the little interest which this Government has in the general question of slavery, and the great magnitude which individual States have in it, the great danger, to the Government itself, of agitating the question here, while things remain in their present posture, in the States around us—these, sir, are considerations all intimately belonging to the question, as I think, and which a competent committee would naturally present to the Senate and the public.

Mr. President, I feel bound to make one further remark. Whatever gentlemen may think of it, I assure them that these petitions, at least in many cases, have no factious origin, no political or party origin.—Such may be the origin of some of them, I am quite sure it is not of all. Many of them arise from a sense of religious duty; and that is a feeling which should be reasoned with, but cannot be suppressed by a mere summary exercise of authority. I wish that all reasonable men may be satisfied with our proceedings; that we may so act in regard to the whole matter as shall promote harmony, strengthen the bonds of our Union, and increase the confidence, both of the North and the South, in this Government.

The motion to lay on the table prevailed.

AN APPEAL TO THE SOUTH.

Commonwealth of Massachusetts.

To the Honorable the Senate and House of Representatives, of the Commonwealth of Massachusetts, in General Court assembled.

This petition of the undersigned, citizens of Massachusetts, respectfully represents, that there are certain laws in several of the states of this confederacy, which operate to deprive a portion of our fellow citizens of this Commonwealth, of the privileges and rights guarantied to them by our federal constitution—nay more, which subject them to heavy losses, cruel treatment, and even to the deprivation of their liberty for life—in direct violation of the avowed purposes of our Union, which were "to establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity;" and in utter disregard of that article of the constitution which explicitly provides, that "the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states."

The laws, of which your petitioners complain, are *first*, those of Georgia, South Carolina, North Carolina, and others of the southern states, which provide, that whenever any colored person shall be found on board any vessel coming into any ports of those states, he shall be forthwith taken by the proper officers, and lodged in jail for safe keeping, until the departure of the vessel, to which he may belong. Under the operation of these laws, your petitioners do know and can prove, that several worthy citizens of this Commonwealth, have been seized in southern ports, and for no other reason, than the color of their skin, have been immured in prisons, and there kept for weeks and months, subject to inconvenience, loss and injury to health.

Secondly. Your petitioners complain of those laws in the southern states by which it is provided, that any colored persons, who may go into those states, shall be presumed to be runaway slaves, thrown into prison, and after confinement there a longer or a shorter time, (if no one appears to testify to their freedom, or if they cannot prove it in some other way,) they shall be sold at public auction, to pay jail fees. Under the operation of these cruel laws, your petitioners do know, and can prove, that many worthy citizens of this Commonwealth, have been imprisoned and sold into slavery. In some instances they have been redeemed from bondage—but, in other instances, they have been hurried off beyond the reach or knowledge of their relatives and friends. There is at this moment, the case of one Mary Smith, a free colored woman, a native of this Commonwealth, who, being on her return from New-Orleans whither she had been as a servant, was cast away upon the coast of North Carolina, and was immediately seized, and soon after sold into slavery, under the law of which we complain.

Thirdly. Your petitioners complain of those laws of the southern states, which provide, that in case a slave be found secreted on board a vessel in any port of those states, after said vessel shall have weighed anchor to sail from said port—the captain and crew of said vessel shall be seized; and if it be proved, that any of them were privy to the secreting of the slave—they shall be *put to death!* And in case it be proved, that the slave secreted himself without the knowledge of the captain, even then, the captain shall pay a fine of *five hundred dollars.*

Under the operation of these laws, your petitioners know, and can prove, that worthy citizens of this Commonwealth have been seized, imprisoned, and fined. They would refer your honorable bodies particularly to a case not yet, we believe, decided. The schooner Butler, Capt. Carter, belonging to Fall River, Mass., was about to sail for New Inlet, North Carolina, when a slave was found secreted on board the vessel. Her officers and crew were immediately seized.—Capt. Carter was admitted to bail; but the mate and seamen were put into prison, there to await their trial, which may result in their *condemnation to death.*

Furthermore, your petitioners respectfully represent, that there have been special acts of some of the southern legislatures, by which the persons, and even lives of some of our fellow-citizens of this Commonwealth, have been subjected to the danger of abduction or assassination.

We would especially present to the consideration of your honorable bodies, a law enacted by the Legislature of Georgia, and not yet repealed, which is as follows:

In Senate, Nov. 30, 1831.

"*Resolved, By the Senate and House of Representatives of the State of Georgia, in General Assembly met,* That the sum of five thousand dollars be, and the same is hereby appropriated, to be paid to any person or persons, who shall arrest, bring to trial, and prosecute to conviction, under the laws of this State, the editor or publisher of a certain paper called the Liberator, published in the town of Boston, and State of Massachusetts; or who shall arrest, bring to trial, and prosecute to conviction, under the laws of this State, any other person or persons who shall utter, publish, or circulate within the limits of this State, said paper, called the Liberator, or any other paper, circular, pamphlet, letter, or address of a seditious character.

And, that His Excellency, the Governor, is hereby authorized and requested, to issue his warrant upon the Treasurer, for said sum of five thousand dollars, in favor of any person or persons, who shall have arrested, and brought to trial, and prosecuted to conviction, under the laws of this State, the editor or publisher of the Liberator; or who shall have arrested and brought to trial, or prosecuted to conviction, under the laws of this State, any other person or persons who shall utter, publish, or circulate, within the limits of this State, said paper, called the Liberator, or any other paper, circular, letter or address of a seditious character.

And that these resolutions be inserted in the appropriation act.

And, resolved further, That His Excellency the Governor, cause the foregoing resolutions to be published in the public journals of this State, and *such other papers* as he may think proper, and pay for the publication thereof, out of the contingent fund.

Read and agreed to.
THOMAS STOCKS, *President.*
Attest. J. L. HARRIS, *Secretary.*
In House of Representatives.
Concurred in, Dec. 21, 1831.
ASBURY HULL, *Speaker.*
Attest. W. C. DAWSON, *Clerk.*
Approved, Dec. 26, 1831.
WILSON LUMPKIN, *Governor.*"

In view of the facts above presented, your petitioners respectfully ask your honorable bodies, to address the Legislatures of those States, in which such laws exist, and such outrages have been committed upon the liberties and lives of your constituents, representing to those Legislatures the effects of those laws and proceedings, and requesting them to repeal all their laws which violate the rights of the citizens of Massachusetts, and contravene the provisions of the federal constitution.

Your petitioners appeal to the Legislature as citizens of Massachusetts, not as abolitionists, none of your petitioners being connected with any Anti-Slavery Society.

All which is respectfully submitted.
George Odiorne, Benj. V. French,
[illegible] Lewis, N. Appleton,
Gamaliel Bradford, Asher Adams,
Henry Gassett, Otis Holmes,
Daniel T. Lothrop, George W. Light,
[illegible] Norton, Moses Kimball,
Charles Taylor.

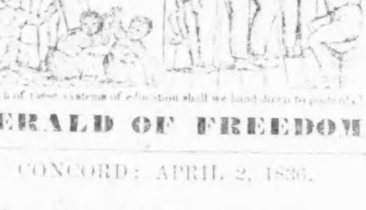
[From the Liberia Herald.]

Slave Trade.

On the [illegible] H. B. M. brig Curlew, Lieut. Dennon, commander, who has for the last four or five weeks been watching this part of the coast with a vigilance truly commendable, surprised and carried off three slavers, two schooners and a sloop. At the time of the capture, *they were lying in our harbor watering.* The slaves of one of them are at Trade Town, all ready collected and ready for embarkation, and it is said she would have sailed in a couple of weeks, if she had not been captured. Two of them at least, if rumor can be relied on, have frequently had slaves on board, transporting them from the several places at which they were collected to the Head Quarters at Trade Town. How far this circumstance, should it be a fact, will go to condemn them, we are not prepared to say. It is said that evidence that they have had slaves on board, produced before the Mixed Commission, will condemn them, and if correct, we think they can be made legal seizures. The fact *that these slavers were at one time lying in the harbor at Liberia,* [which is doing so much to abolish the slave trade!] will probably be astounding abroad. But though truth may be unwelcome, it should be told. When the worst of a disease is made known there is more probability of a cure than when it is veiled and hid from view. In the first place we observe, when *they enter our harbor,* they never avow themselves slavers. They say their object is to procure wood and water, and sometimes to purchase goods. Whatever our *private* opinion with regard to their real character and pursuits may be, we are not authorized to act, only on a charge *officially* made, that they are engaged in the traffic of slaves.

Secondly, we are by no means prepared to wage war with the Spaniards. Should we molest them, it is but reasonable to apprehend that they would retaliate, and we have no possible means of defence out of the reach of our few guns. A single slaver might lay in sight of the town and completely blockade the harbor, and thus put an end to all our commerce. [What a mighty influence the colonists possess!] We have not yet forgotten the fate of the Mesurado. We would not be thought, however, to advocate intercourse with them. We detest the traffic; our necks are yet sore from the galling effects of the yoke it imposes; and until all early associations are obliterated from our minds, we can have no sympathy for it. We say on the contrary, if a Spanish or any other vessel enter our harbor, and facts to prove she is engaged in the slave-trade are exhibited before the proper authorities, all intercourse with her ought immediately to be interdicted, and she ordered away. But very far are we from thinking it prudent to go in search of slave establishments, for the purpose of breaking them up; unless in the limits of territories we not only merely claim, but really own by right of purchase. We claim to Cape Mount, on the North, but we have not been able to find the deed of any purchase of lands by this colony from the natives, farther than St. Paul's; and in our view that river bounds our territories on the north, consequently we cannot exercise any judicial right beyond it without being regarded intruders. Should a slaver attempt his traffic within our territorial limits, he ought, without hesitation, to be exposed to the full vengeance of the law; but beyond them, to interfere seems an assumption of a right we are by no means prepared to sustain.

—Right. Right.—A ministering brother, in this state, writes to us, that during an illness of his wife, he cooked his own victuals, rather than employ slave labor. This is right. We say to all ministers who would "lift up holy hands" in the sanctuary, "Touch not the unclean thing" of Slavery.—*St. Louis Obs.*



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: APRIL 2, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Abolition in Missouri.

We intended to give the following article an insertion in our columns before, but a press of matter has rendered it impossible. We give it to-day with much pleasure, for we are cheered to know we have so able and determined a coadjutor at the South-West. Mr. Lovejoy, despite his disclaimer, is more akin to Northern Abolitionists than he is himself aware of. He has derived many of his ideas of us from the perversions and misrepresentations of our opponents, from the writings of those whose selfish interests are best subserved by falsehood. We trust he will become better acquainted with our principles, measures and designs from a personal examination of anti-slavery publications, and then, we feel assured, he will be with us in name as he now is in heart. The course which he is taking, the boldness and candor and uncompromising tone with which in the very midst of the evil he proclaims the duties of the slaveholder, and the rights of the slave, are worthy of all praise and imitation. We commend the St. Louis Observer to the religious papers of New-Hampshire. Would to God they might imbibe its spirit, and throw off that timid, time-serving policy which now disgraces some of them.

"Herald of Freedom.—In reply to the remarks of this paper of the 29th of January, we hope a few words will suffice to set matters right between us.

1. Our creed is that slavery is a *sin*—now, heretofore, hereafter and forever, a sin.—Consequently it follows, that whoever has participated, or does now participate, in that sin, ought to repent without a moment's delay. But does it, therefore, follow that *actual slavery* must cease in a moment, throughout the country? By no means. Let us suppose a case.

A large slave holder awaking on his bed, in the silent watches of the night, begins to meditate upon the subject of slave holding, becomes convinced that it is wrong, and resolves that he will be guilty of it no longer. Must he therefore rise from his bed, at midnight, call his slaves around him, and tell them they are free, before he can go to sleep again with a good conscience? Or must he hurry off to the county court—and what if it is not in session?—and there execute the *legal* act by which his slaves are made free before he can eat his breakfast? (a) Or, to put another case.

Supposing a slave trader had gone to Africa, stolen a cargo of human beings, chained them down below the hatches, and was already half way across the Atlantic, when he should become sincerely convinced that he had been doing a deed of awful wickedness—what shall he do? Let us suppose he has no doubt, if he removes the hatches and gives the negroes their freedom, that they will first murder him and his crew, and then as a consequence of their ignorance of navigation, perish themselves on the wide waste of waters. Must he, nevertheless, liberate them *immediately,* and without any "regard to consequences?" So say one class of Abolitionists—or at least if they do not say this, then we do not know what they say. But we say no. The Providence of God—or if you please his own wicked act—has made him responsible for the welfare and lives of himself, his crew and his slaves.—He is *not* bound to regard primarily the *wishes* of the slaves, but rather their *welfare.* He must do for them the best he can, to replace them, as near as possible, in the same condition he found them, and to do this it may be necessary to continue to put restraint upon their wills. If he has reason to believe that he best consults their good by continuing his voyage to this country, and from hence sending them back to their own homes, or by putting about at once in mid ocean, he is at liberty to do either. Only let him act conscientiously, to secure as soon as possible, the restoration of these unfortunate fellow men to these rights of which he had unjustly deprived them, and in our humble opinion he fulfils the great law of love. (b)

To apply this illustration to the system of slavery as it now exists among us. What was the reason that the slaver ought not at once, *immediately,* to restore his captives to their original rights? Simply because it was physically impossible. Even so do we, living in a slave state, know that it is a physical impossibility *immediately* to break up this system of slavery as it exists here. But how does the repentant slave captain, from the moment of his repentance, hold his captives—as his property, or as a TRUST placed in his hands by Providence to be restored as soon as that Providence will permit? Plainly as the latter. So ought it to be with us. The *principle* of slavery, the right of PROPERTY in our slaves ought to be given up at once, *immediately,* and forever. (c) And in saying this we do but repeat what we have often said in this paper before.

But the practical operation of this principle cannot be finished in a day, nor a month, nor even a year. (d) But it should be commenced and carried on to its consummation by the repentant slaveholder, in as good faith and as speedily as if he were laboring for himself or his children. Those whom he formerly held as slaves, should now be held not as property but as a trust to be restored as soon as their best good will allow.

Such are our views, sincerely entertained and honestly, and we may add, fearlessly expressed. If we really believed that every slave in Missouri ought to be made a freeman, in the proper sense of that term, (e) tomorrow, we would say so, let the consequences be what they might. If we ever become converted to that doctrine we will say so. But we must say, in all frankness, and without wishing to offend any one, that there is little probability of this ever taking place, since to our mind it involves a moral absurdity and a physical impossibility.—Meantime it has happened to us precisely as we foresaw and foretold it would. We find ourselves shot at from both extremes.—And in this perilous condition the only consolation we have is, that if the TRUTH is with us we shall be able to maintain our ground, notwithstanding all the cross-firing to which we are exposed. If it is not, and we are in error the sooner we are defeated and taken captive the better.

Under these circumstances the "Herald" will see that we have little temptation indeed to prove unfaithful "to Duty, to Conscience, to God," since the approbation of these constitute our only possible hope or reward.

We trust it is not too much to ask the "Herald" to copy this article, that his readers may know precisely what sort of an *immediatist we* are.

(a) This is verbal quibbling worthy the astute, hair-splitting genius, which presides over the Boston Recorder, but it is stooping from his sphere for Mr. Lovejoy to resort to it. What is the meaning of the word *immediately?* In the sense which our opposers give it, it has no application to human beings and human affairs, and might, without any loss to the language, be blotted from our dictionaries. It is something altogether too subtle and evanescent for common intellects to grasp. But in the sense in which abolitionists use it, it presents a meaning plain and significant, one which our brother of the N. H. Observer would style 'tangible.' It means directly, as soon as possible, without any circuition, regarding always the unavoidable lapse of time, and our relations, as imperfect beings to unavoidable obstacles and hindrances. A few words will illustrate this point. A man has stolen, not a brother man, but a horse, and having taken him home, has locked him up in his stable. But "awaking on his bed, in the silent watches of the night, he begins to reason on the subject of" horse-stealing, "becomes convinced that it is wrong, and resolves that he will be guilty of it no more." Now what is the duty of that man? Is it not to restore the stolen property *immediately* to its lawful owner? We presume Mr. Lovejoy will not deny it. But how can he do this? The owner of the horse resides, perhaps, several hundred miles away. The thief cannot travel that distance in a moment; how then can he do justice immediately? Besides, he must spend some time in dressing himself, and some time in going from the house to the stable, and some time in unlocking the door, and some time in unloosening the halter, and some time in putting on the saddle and bridle, and some time more, perhaps, in adjusting sundry other preliminaries. And again, even after he is fairly mounted and on his way, he must certainly make some delay in order to refresh himself and the stolen beast.—Yet who would say that with all this process, this man did not repent and do works meet for repentance *immediately.* If a slaveholder took the same course in emancipating his slaves, who would say he did not emancipate them *immediately?* If he *immediately* ceases to hold them as property, if he *immediately* treat them as human beings, as men, he is an *immediate* abolitionist.

(b) We remember having heard this illustration before, and that from no less a personage than Rev. R. R. Gurley. We thought then, it was not a very happy and apposite one, and our opinion is not changed by this repetition. It contains strained suppositions and unfounded assumptions of consequences. It is assumed in the first place, what is very improbable, that if the negroes were set free from their confinement in the hold, though the slave trader made known to them his intentions, his repentance, his determination to restore to them the rights which he had wrested from them, yet they would as soon as liberated, massacre him and his crew! What an opinion of human gratitude.—Again, it is assumed that restraint is at all times unjust and not to be permitted. Now, as we understand the subject, no man, be he white or black, has a right to murder or wrong his fellows, and no restraint, which is imposed to prevent such a course is iniquitous. No man has a right to any freedom which he will abuse to the harm of others. The apprentice is not a slave, the convict in the prison is not a slave, the maniac in his iron cage is not a slave. Neither is held as property, neither can be bought and sold. The restraint which they endure is calculated for the common good. The negro, whether he be on a plantation or in the hold of a slave ship, is not wronged, is not a slave, so long as he suffers no control which is not enjoined for his benefit, or the real, and not imaginary and factitious welfare of those around him. Therefore if the slave trader, "in mid ocean," becomes sincerely convinced of his sin; if he renounces from the heart his ownership in his captives, and takes immediate measures to restore to them their plundered rights; that moment he ceases to be, de jure et de facto, a slave trader. He is an immediate abolitionist, even though months should elapse before he is able to make complete restitution. Nor does it alter the case, should he keep the victims of his violence under such restraint, and such only, as the common good, the good of both parties, demands.

It will be seen from the above that Mr. Lovejoy's illustration is not an appropriate one.—By immediate emancipation, we do not mean to set the slaves loose to run riot through the land. We would not take them from the government and control of one righteous law. No white man is or ought to be thus free. But we would persuade those who have the power to abolish now, immediately, all laws which make men *slaves,* all laws which trench on manhood, and sink immortal beings into goods and chattels. We would have all distinctions, founded on color, abolished, and would place the blacks on a level with whites of the same intellectual and moral character. This is immediate abolition. Who can object to it?

(c) When that is done, slavery, which is PROPERTY in man, is abolished. Mr. Lovejoy says that principle ought to be renounced 'immediately!' We give him the right hand of fellowship in the cause of abolition.

(d) Very true. No abolitionist at the North expects it. "The practical effect of this principle" is, to make the ignorant and degraded slave, an enlightened and virtuous freeman—It is to tear away the thick veil of superstition and gloom which have so long shrouded him, and impart to his mind those glorious and inspiring truths, which shall make him free indeed. This can be accomplished only by a course of mental and moral training, which should immediately follow, it cannot precede, emancipation.

(e) "What is it to be a freeman, in the true sense of the term?" Is it to be free from law? By no means. Is it to take part in civil government, to vote, to hold civil offices? If so there are more white slaves in the United States than black ones. But it is not this, nor do abolitionists mean this. To be a freeman is to possess the right to life, liberty and the pursuit of happiness, unviolated by arbitrary and unrighteous law. It is to be treated as a man. It is to pay allegiance to God instead of human edicts. To be the opposite of this is to be a slave.

Abolitionists would invest the slave with privileges and prerogatives, only so far and so fast as they may subserve the good of themselves and the community. They would require of the black man the same conditions of citizenship which are required of the white.

A Man who does not wish to be Enlightened.

We give the following epistle as it came to us.

Andover March 26, 1836.

Mr J H Kimball Editor of the Black Herald I am verry sorry you took the trouble to send me this smutty concern for it is the Last thing I should ever spend time to read you will therefore not attempt to enlighten me any more with such a dark thing You—&c

J Swett

Anti-Slavery Society at Dartmouth College.

It is with much pleasure that we give place to the following communication from Dartmouth College. The formation of an Anti-Slavery Society at that institution is a harbinger of much good to the cause of the oppressed. It speaks well for the rising generation, for the principles and sentiments of our future ministers, lawyers, physicians and statesmen, for the moral and political character of those who are hereafter to fill the most important offices which are in the gift of a free people. When we see the members of our Theological Seminaries, Colleges and Schools taking a firm and open stand on the side of freedom and human rights, on the side of Truth and Rectitude, against Error and Oppression and Prejudice; when we see those who are to direct and guide the energies of this great nation, arraying themselves, with clear minds and true hearts, depending, not on human counsels and human strength, but on the immutable promises and precepts of wise Omnipotence, in vindication of conscience and all intellectual liberty, we go to our work cheered and animated. We thank God anew and take courage.

Our hope has always been fixed on the youth of this country, on those whose habits and feelings had not become indurated and inveterate from long and careful training. Manhood has become so hackneyed in the way of the world, is swayed so much by cold, calculating self-interest, that we trust far more to the fresh feelings, the ready sympathies, the unperverted views of youth, of those on whose souls the image of their Creator is not yet effaced. It is easier, far easier to implant right principles in the mind, when, in the brightness and purity of morning life, it goes abroad seeking earnestly for truth, than when prejudice has woven its thick veil, and passion built up its wall of adamant, and avarice dug deep its trench, and unholy aspirations rivetted fast their chains around the higher faculties of our nature. We have high hope in the youth of our country. And when we think of the mighty influence which the students of our colleges and schools are calculated to exert, when they leave the constrained precincts of the library and recitation room, and launch out upon the wide ocean of the world, casting aside the Greek and the Roman for the stern and lofty contentions of living minds; we are excited by no ordinary emotions. We feel that the destinies of this nation are almost placed in their hands, and to them, with the blessing of God upon their efforts, do we look for the redemption of the oppressed.

We cannot forbear comparing the manly, and honorable conduct of the faculty at Dartmouth College with the despotic course pursued at Andover and Lane Seminary. In the one case, the mind is left free to investigate and decide and act for itself; in the other, free discussion and inquiry are sternly prohibited by laws suited only to the vatican of Leo X. The spirit of intolerance and tyranny has not yet, we trust, found residence in the halls of Dartmouth. Wo betide the hour when it does! The principles which Moses Fiske so eloquently and boldly advocated nearly half a century ago, still find a home in his *Alma Mater*. May they hold full possession, till the walls, which are consecrated to letters and science, shall crumble in the common ruins of the world!

Dartmouth College, 22 March, 1836.

Mr. Kimball, Dear Sir.—It is with great pleasure that we have need of so large a sheet as this to tell you of the occurrences which have lately taken place in this institution. After two or three preliminary meetings, the abolitionists of Dartmouth College have finally and fully organized themselves into an Association, which, from the spirit of unanimity, firmness and zeal which has been displayed individually and as a whole, promises fair to become an efficient auxiliary in the cause of Human Rights. The first meeting was held on the 16th instant, when a Constitution, consisting of seven articles, of which the Preamble and first three articles, are herewith forwarded for publication, was adopted and subscribed generally by those present. On the 19th instant, a set of By-Laws was adopted, together with a number of Resolutions, herewith enclosed, and the following officers elected.—*President*, Samuel Beane. *Vice-President*, D. C. Scobey. *Secretary*, G. S. Towle. *Corresponding Committee*, E. E. Adams, C. P. Bradley, and H. Eaton. *Treasurer*, A. B. Burke, and *Executive Committee*, The President, J. Lord, I. Kinsman, C. B. Webster, R. N. Wright, John Mussey, and Archibald Berry. The Constitution has been already signed by upwards of sixty individuals—more than one third of the whole number of students.

PREAMBLE.

Slavery, under any circumstances, is an impious violation of the law of God, and an outrage upon humanity; and, whenever persisted in by a part of the community, it becomes the solemn duty of the rest to raise their voice of remonstrance against such legalized oppression, and to bring all their moral powers to bear against a system so hostile to every principle of humanity, honor, and moral rectitude—so at variance with the spirit of republicanism, and pregnant with certain destruction to the government under which it exists,—until every bond shall be broken and all the oppressed go free.

The right thus to do, we claim as the gift of God, which can never be wrested from us by the ruthless hand of violence or the more potent arm of legislation. And since this right *has* been questioned, and attempts been made to silence the voice of the press, and thus conceal from public gaze the enormities of the system, as existing in our own country,—we deem it a duty which we owe to ourselves, to God, the world and the oppressed, to stand forth and boldly assert this right, and to do all in our power to restore to our "brethren in bonds" the blessings of "life, liberty and the pursuit of happiness." Believing we can act most efficiently in the cause, in the way of associated and organized action; Therefore, we, the undersigned, do form ourselves into a society for the purpose, and do adopt the following

CONSTITUTION.

Art. 1st. This society shall be called the Dartmouth College Anti-Slavery Society, and shall be auxiliary to the New-Hampshire Anti-Slavery Society.

Art. 2d. The officers of this society shall be a President, Vice-President, Secretary, a Corresponding Committee of three; an Executive Committee of seven, of whom the President shall be, ex officio, Chairman, and a Treasurer.

Art. 3d. "The objects of this society are to secure the immediate and entire emancipation of the enslaved from the oppression of slavery;—of the free blacks from the oppression of public sentiment, and the elevation of both to the enjoyment of equal intellectual, civil and religious rights and privileges."

RESOLUTIONS.

1st. *Resolved*, that we deem it our privilege, as well as duty, to encourage the extension of those principles which are derived from infinite wisdom, and whose effects are seen in the success or failure of all schemes of government which are or are not based upon them.

2d. *Resolved*, That we consider slavery a violation of the law of God, which declares that "He made of one blood all nations of men;" an infringement upon the dearest rights of humanity; which claim for all the undisturbed possession of life, liberty and their attendant blessings; and a direct contradiction to our boasted Declaration, which asserts "that all men are born free and equal."

3d. *Resolved*, That we consider the right of free discussion, purchased by the toils and blood of our Fathers, and now so rudely assailed, as the very Atlas of our Constitution;—to surrender which would consign American liberty and American glory to the same Chaos that has enveloped the dawning republics of Poland, of Greece, and of France.

4th. *Resolved*, That it belongs to us as sons of the Puritans, and inheritors of their principles and institutions, to endeavor by all proper means to effect the immediate and entire abolition of domestic slavery, and so to transmit to posterity a national escutcheon without a single stain to mar its purity.

5th. *Resolved*, That we consider the Monthly concert of prayer for the slaves as an institution worthy of our countenance and support.

6th. *Resolved*, That the continuance of Slavery in this Country exposes it to the merited reproach of foreign powers, and is calculated to excite in them a prejudice against Republican institutions.

7th. *Resolved*, That we hail with joy the philanthropic efforts that are now making for the extinction of this evil; and whilst we may lament the want of prudence exhibited in some instances, we greet our fellow laborers in the great cause of freedom and truth, as sincere wishers for the rescue of the oppressed, the welfare of society, and the highest interests of mankind.

The last resolution was adopted by a small majority; the others by a unanimous vote.

Very respectfully yours,

E. E. Adams,
C. P. Bradley, } Cor. Com.
H. Eaton.

[For the Herald of Freedom.]

"If the Slaves are set free there will be three niggers to a white man all over the State."

So said a little boy to his comrade, a few days ago, as he passed by my window. How came this little boy to say so? Because he had, doubtless, heard some grown up people say that would be the case. But what if it were so, is that a good reason why the colored people should be bought and sold like beasts? parents and children parted forever? husbands and wives separated to see one another no more this side the grave?—Is it a good reason why two and an half millions of human beings, made in the image of God, for whom Christ has died, should be denied the Book of God? shut up in ignorance, and compelled to live and die as the brutes?

But the little *boy* did not know what the *men* might have known, namely, that there are in the United States about *four white men to one colored*; so that, if an equal number of the colored population should actually come to the North, there would be this proportion of white above the colored. But the fact is, if the slaves could be made free, they would choose to stay in the Southern States, and that for many reasons.

Why do they come to the North now? Because, as it respects the *free people* of color, the slaveholders make the most oppressive laws in order to drive them away, if possible, so that their slaves may not be made *uneasy* by seeing these colored *freemen* around them; though notwithstanding these oppressive laws, most of the free people of color remain in the slave States.

As it respects the *slaves*, they come to the North *now* to escape from slavery; there is no other hope for them. Let slavery be abolished, and as a necessary consequence the oppressive laws that now afflict the free people of color would be abolished, being no longer needful; the slaves being free would not need to come to the North to seek that blessing—the southern climate is more congenial to their constitutions—the planters would need their work as much as now—they are better acquainted with the *kind* of work at the South than at the North. Beside all this, their wives and children are at the South; and to these they are fondly attached, because they have had nothing else to set their affections upon. These they could not bring to the North; for mere freedom from slavery would not give them money to bring their families with them; and abolitionists do not mean by *immediate emancipation* that the slaves should be 'turned loose' to wander as vagabonds, but that they should be put under good and wholesome laws, and be obliged to be governed by those laws, as freemen, not as "goods and chattels," as is the case by the slave system. I have very little doubt we should have a less number of colored people at the North than we have now, if the slave system was abolished and they could have the government of just laws at the South.

The language that heads this article is the language of a *wicked heart* showing itself in a wicked *prejudice*. It reminds me of what a woman in the town of D. in this State said, who was puffed up with imaginary consequence, by having some property. She remarked, "There ought to be two heavens, one for the *rich*, and another for the *poor*." She thought she should not like to be in the *same* heaven with the poor! It is not difficult to foretell, that without repentance, she will find herself far enough from the heaven of *Christ's poor*; and our northern despisers of the colored poor may expect to keep her company. GEO. STORRS.

Concord, 25 March, 1836.

[For the Herald of Freedom.]

Mr. Kimball:—The following extract is from a letter of our old friend and correspondent, Rev. Geo. Putnam. It is at your service, to publish if you please. This letter contained *eight* new subscribers for the Herald of Freedom. Yours, &c.

GEO. STORRS.

Barre, Vt., March 2, 1836.

Dear Brother Storrs:—The interest which I feel in the cause in which you are engaged, is the only apology which I have to make for addressing you at this time. My heart is with you in this work; and I have an anxious desire that you may visit this section of country, and stir up the minds of the people here to the cause of humanity. I have conversed with the leading abolitionists and they are anxious you should come and visit us. We are much in need of help at this time. If you could come and spend a few weeks in this county, I think we might form a number of Anti-Slavery Societies; and get several hundred subscribers for the Herald of Freedom. There are many people in this county friendly to the cause, and are ready to enlist, whenever they have an opportunity. But we have no agent; and, I believe, but very little exertion has been made since Mr. May was here last autumn. I think you could do much more here than you can in any other place at the present time. I have endeavored to do what I could, to help on the cause in this town. And I think there would be no difficulty in forming *a respectable society in this place*. *If you can* come, please write immediately, and let me know.

* * * * * * * *

All the money I can spare, and all the influence I have, I mean shall be devoted to help forward the cause of the abolitionists. This cause must prevail. It is the cause of God; and recent events convinces me more than ever, that 'no weapon formed against it can prosper.' If the abolitionists commit their cause to God, He will fight for them; and those who oppose them, will not have to contend with man, but with God. And we need not think it strange, if henceforth those men and those institutions that may be found standing out in array against Jehovah, should suddenly be overthrown. Certainly it stands them in hand to see to it, at this time, that they are not found fighting against God. Go on, brother; and the Lord prosper you. I had rather have the reproach which you suffer for the truth, than the applause which your enemies have for opposing it. If you do your duty faithfully, I believe God will suffer you to live until the slaves are all free. If you are true to your trust, I doubt not that God will suffer you to be persecuted *only* that the cause in which you are engaged may be promoted: and to this, I trust, you will not object. Now is the time for every abolitionist to do his best.—The enemy is routed from his lurking places; he is now on his march. Let us follow hard upon him, and give him no rest until he is driven from the country. I have much that I want to say to you; too much to write. I want much to see you. I hope you will come and spend a month in this county.

To the Editor of the Philanthropist.

Mr. Birney:—I perceive by the Philanthropist of March 11th, that some wise personage has attempted "to trace the abolitionists to their *origin*." It seems he has, in his *critical* examination of the subject, *discovered* the "astounding fact, that the father of the abolitionists was *John Calvin*!" Now I do not know certainly whether John Calvin was an abolitionist or not. Be that as it may, we in the east who are abolitionists, among the Methodists, (and there are many such, both ministers and members) are not quite willing that John Calvin should have all the *honor* or *disgrace*, (if it be any) of being the *father* of the abolitionists. We think *John Wesley* will come in for at least a full share of the *odium* or *honor*. If the person, (supposed to be a Methodist!) in Ohio, who made the wonderful discovery above mentioned, is *ignorant* of John Wesley, it may be of some service to him to direct his attention to that man of God. Let him look at John Wesley's testimony against slaveholders. "Men buyers," says he "are exactly on a level with men-stealers." "You [slaveholders in America] know that they [the slaves] are not honestly come by; you know they are procured by means nothing near so innocent as picking pockets, house breaking, or robbery upon the highway," &c. "Instantly, [here is immediate abolition] at any price—deliver thyself from blood guiltiness!" If John Calvin *was* the father of the abolitionists, John Wesley must have been his *son*; and in *this respect*, his little finger was bigger than his father's loins.

A New-Hampshire Wesleyan Methodist.

But how inconsistent is the course of many of our abolitionists at home, who are 'scouring the country' to get up associations and petitions, rending the peace of church and society for this purpose, and denouncing those who do not readily fall into their views of the matter, while they themselves (political partisans) will deliberately at the same time vote for men to fill places in Congress who they know will as deliberately and determinedly reject their petitions.—*Amherst Cabinet.*

If the above assertion is correct, Dea. Boylston does well in speaking as he does. He cannot be too decided in condemning such a course. But before he presumes to pronounce judgment, we hope he possesses sufficient evidence to justify his decision. For our own part we are utterly ignorant that "many of our abolitionists at home" are thus "inconsistent," nor are we aware that they are "political partisans." Will Deac. B. give us some information, some *facts* on this subject. The evidence, we ask for the evidence. Will he give it, or shall we number him among those who are striving to support an unrighteous cause by calumny and falsehood?

N. H. Patriot.

We hope our readers do not suppose we intend to enter into a controversy with this mendacious print. We have no such design. Our opinion of it has already been given, and we shall hereafter seldom or never turn aside to notice its innumerable vituperations, calumnies and giant lies. The reason which governs us is obvious. We have matters of greater moment to engage our attention. We cannot stop to contend with those to defeat whom would neither be triumph nor benefit. In the words of another, "We should never be able to advance, if we were to stop to beat off every ill natured cur that bays at us on a road beset with these animals. We therefore leave them, one and all, to snap their teeth and enjoy the music of their own barking unmolested."

It is false that Mr. Storrs has "procured articles to be published in Zion's Herald, recommending to the Methodists to exclude the Patriot from their families as immoral and licentious."

It is false that Mr. Storrs "was the aggressor" in the controversy with the Patriot. We have a number of that paper in which Mr. S. is attacked personally, before he had written a syllable against it.

It is false that Mr. Storrs "is not in the employ of any Methodist conference or society." Mr. Storrs acts as agent of the American Anti-Slavery Society, by the *express approbation* of the N. H. Conference of the Methodist Episcopal Church. At its last annual meeting he was elected one of nine delegates to represent the N. H. Conference, and transact the business of the Church at the next meeting of the *General Conference* of the Methodist E. Church.

CHAPTER OF NEWS.

The Assembly of New York have, without a dissenting voice, passed a resolution directing the committee on literature to inquire into the expediency of withdrawing from the Oneida Institute the share of the literary fund which it is now entitled to receive,—in consequence of its being made a nursery of abolition!

The Governor of Maine has appointed Thursday the 21st day of April, to be observed as a public Fast Day, in that State.

The Grand Jury for New York, have found bills of indictment against four journeymen tailors for riot; and one bill against twenty-five of the same fraternity for conspiracy.

The Globe says—"We learn that the receipts from public lands, since the 1st of September last, amount to nearly ten millions of dollars, and that there are now outstanding transfer warrants for about seven millions of dollars."

The Washington Globe says—"We are gratified to state that after several weeks of severe indisposition, the Post Master General has so far recovered, as to be able partially to resume the duties of his department."

Great Sale of Provisions. One of our wealthiest Provision houses, sold this week to a Pennsylvanian, for cash, *eighty four thousand* dollars worth of provisions. One item was 300 hhds of Hams at 11 cents per lb. Western Pork $26 per barrel. Mess Beef $13. No. 1, $10 50. Lard 16 cents per lb.—*Transcript.*

A building in Antrim, occupied by Mr. Thomas Poor for the manufacture of patent leather, was burnt last week, and property to the amount of $1500 consumed. Insured!

Mexico.—The last accounts from Mexico are contradictory, one stating that Santa Anna left Saltillo on the [illegible] Feb. with 11,000 men, for Texas, while another account states that disturbances had taken place at Acapulco, and that 500 men had been sent thither, and that Santa Anna would not command the expedition against Texas, but had confided the charge to Cos and Sesma.

Votes for Governor.—The returns from 150 of the principal towns in the State give the following result:—

			Hill	others
Rockingham County		27 towns	3099	331
Strafford	"	21 towns	3678	727
Merrimack	"	21 towns	3618	689
Hillsborough	"	22 towns	2127	133
Cheshire	"	21 towns	1792	1880
Sullivan	"	6 towns	818	497
Grafton	"	27 towns	3118	518
Coos	"	5 towns	320	17
		150	18,570	4,792

In the same towns last year, Mr. Badger received about 20,000 votes. About 100 inconsiderable towns remain to be heard from.

Justice.—The Legislature of Maryland have decided that the sufferers by the riots at Baltimore last summer shall be remunerated by the city, for which purpose the state will issue a five per cent. stock to be redeemed by the corporation.

The Surplus Revenue.—We have reason for believing, that a proposition will be shortly submitted to Congress, for *loaning* the Surplus Revenue to the different States, in the ratio of representation, *without interest*, to be repayable when demanded by Congress, with interest from the designated date of repayment.

The Senate have confirmed the nomination of Mr. Stevenson, as Minister to England, Mr. Eaton as Minister to Spain, and Gen. Call, as Governor of Florida.

Small Pox.—We understand that cases of the Small Pox have recently occurred in Durham, Newmarket, and Stratham. Let vaccination be immediate and universal.

Upper Canada.—All the members of the Executive Council have resigned their seats at the Board. The Governor however has appointed a new Council, who are to act until the King's pleasure shall be known.

Paganini is expected in this country in July. It is said that he will fiddle on his own account, without making any bargain with the managers.

LETTERS

received at this office since our last paper.

G. F. Tebbetts, E. C. Ewins, E. E. Adams, J. Bancroft, D. Root, S. Cavis, D. Hoit, J. S. Winter, J. Lord, R. G. Williams, I. M. Bidwell, O. G. Thatcher, T. Hill, C. Adams.

New-Hampshire Anti-Slavery Society.

A meeting of the Managers of the New-Hampshire Anti-Slavery Society will be holden at the office of the Herald of Freedom, on Tuesday, the 5th day of April ensuing, at half past ten o'clock in the forenoon, for the purpose of appointing Delegates to the annual meeting of the American Anti-Slavery Society in New-York, and the New-England Convention at Boston, and to attend to such other business as may come before them. JOHN FARMER, Cor. Sec.

Concord, 22 March, 1836.

Anniversary of the American Anti-Slavery Society.

The third anniversary of the American Anti Slavery Society will be held (with divine permission) on Tuesday, May 12th, at 10 o'clock, A. M. in the city of New-York. An abstract of the Annual Report will be read, and addresses are expected from several gentlemen. Auxiliary Societies are requested to send delegates, and it is hoped every auxiliary will be represented.—The friends of the cause throughout the Union are invited to attend. Delegates are requested to report their names at the Society's Rooms, No. 111 Nassau street, immediately on their arrival in the city.

A meeting of the delegates will be held on the day previous to the Anniversary, at 4 o'clock P. M. There will be meetings of the Society for business after the Anniversary, during two or more days.

JOHN RANKIN, } Committee
LEWIS TAPPAN, } of
SIMEON S. JOCELYN, } Arrangements.

New-York, March 14, 1836.

☞ Editors of newspapers friendly to the cause, are requested to insert this notice.

CO-PARTNERSHIP NOTICE.

THOMAS W. THORNDIKE having taken AMOS C. WARD as a partner in the

CARRIAGE MAKING BUSINESS

will conduct said business under the firm of *THORNDIKE & WARD* at the old stand on Main street.

☞ Thorndike & Ward having engaged experienced workmen in the different branches of Carriage making, feel no hesitation in tendering their services to the public with the assurance that their work shall be executed in a faithful manner, good style, and on reasonable terms.

Stage-Coaches, Chaise, and other carriages repaired and painted as above.

THOMAS W. THORNDIKE,
AMOS C. WARD.

Concord, 3d mo. 7th, 1836. 3m.

LIFE OF GRANVILLE SHARP, &c. A Memoir of Granville Sharp, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By Charles Stuart.

Also, "RIGHT AND WRONG IN BOSTON," being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835.

"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.

☞ The above are for sale at the Anti-Slavery Office, Low's Building (third story) opposite the Post Office.

ANTI-SLAVERY ALMANAC for the year 1836. Price $1 per hundred—6 1-4 cts. single.

For sale at the Herald of Freedom Office.

POETRY.

Hymn.

Heard ye the mighty rushing?
As a storm-waked sea it came;
'Twas a nation's deep rejoicing
For her proud and spotless name.
Land of my sleeping fathers!
O'er thee no chain is flung;
Through all thy verdant valleys
The shout of joy is rung.

Wide o'er thy rolling rivers,
Thy fair and sunny plains,
And up thy woody mountains,
The soul of freedom reigns.
Land of my sleeping fathers!
O'er thee no chain is flung;
Through all thy verdant valleys
The shout of joy is rung.

And is there then no shadow
To dim this hallowed mirth?
And shall thy name, my country,
Be the watch-word o'er the earth?
Are all the captives loosened?
The fettered *slave* set free?
Is his crushed spirit gladdened
On this gay jubilee?

Say to the captive toiling
In freedom's proud abode,
"Cast off thy fetters, brother,
Take back the GIFT OF GOD."
Let not oppression linger
Where starry banners wave;
Swell high the shout of freedom,
Let it echo for the SLAVE!

Winter and Spring.

BY HANNAH F. GOULD.

'Adieu!' Father Winter gravely said
To the world, when about to quit it;
With his old white wig half off his head,
As if never made to fit it.

'Adieu! I'm going to the rocks and caves,
To leave all here behind me;
Or perhaps I shall sink in the northern waves,
So deep that none can find me!'

'Good luck! good luck, to your hoary locks!'
Said the gay young Spring, advancing,
'Go, take your nap mid the caves and rocks,
While I o'er the earth am dancing.

'There is not a spot where your foot has trod,
You hard, old, clumsy fellow,
Not a hill, nor a field, nor a single sod,
But I have got to mellow.

And then I shall spread them o'er with grass,
That will look so fresh and cheering;
None will regret that they let you pass
Far out of sight and hearing.

'The fountains that you lock up so tight,
When I shall give them a sunning,
Will sparkle and play in my gladdening light,
And the brooks will set off a-running.

'I'll speak in the ground, to the hidden root,
Where you have kept it sleeping;
And bid it send up the tender shoot,
And set the wild vine creeping.

'The boughs that you caked all o'er with ice,
Till 'twas chilling e'en to behold them,
I shall stick them all round with buds so nice,—
My breath alone can unfold them.

'And when the tree is in blossoms dressed,
The bird, with her songs so merry,
Will come on its limb to build her nest,
By the sign of the future cherry.

'The air and the earth by their joyfulness,
Shall show the good I am doing,
And the skies beam down with their smiles to bless
The course that I'm pursuing!'

Said Winter, then, 'I would have you learn
By me, my gay new comer,
To push off, too, when it comes your turn,
And yield your place to Summer!'

[From the Greensboro' (N. C.) Patriot.]

Lines

WRITTEN ON SEEING A NUMBER OF SLAVES DRIVEN IN CHAINS THROUGH A CERTAIN TOWN.

Hark to the clank! what means that sound?
'Tis slavery shakes its chains!
Man driving man in fetters bound,
And this where freedom reigns!
Say, what have these poor wretches done,
That chains their lot should be?
Are they not punished to atone
For some great robbery?
Or black atrocious homicide,
Or treasonable plan?
Ah no! to pamper human pride,
Man chains his fellow men!

MISCELLANY.

The Dying Slave.

"I was in the right mood for it, and gave full scope to my imagination."

He lay on a straw couch, with his face half turned towards the sinking sun. The skin was drawn tightly over his forehead, as though he was parched and shrunken by extreme age; but the restless and uneasy wanderings of his eye told that he still claimed some companionship with earthly feelings.

He was a slave; and for more than a hundred years he had gone forth to the daily toil of a bondman. It was said that in the "father land," from which he had been torn by unprincipled violence, he had been a prince among his people. In the first days of his slavery, he was fierce and ungovernable—nor could his haughty spirit be tamed into subjection until it had been subdued by gratitude. The father of his present master had in his childhood, by interfering to save him from punishment, received on his own body, the blows intended for the slave;—and from that moment he became to his youthful master a devoted servant. The child had arrived at maturity, flourished through his term of years, and faded away into the grave, but still the aged Afric lingered upon the earth; and it was for the son of that man that he now waited, and to use his own expression, "held his breath," until he should behold him.

At length the light of the low cabin door was darkened, as the master stooped his tall form to enter the dwelling of his slave. "I have come," said he, as he approached,—"what would you with me?"

The negro raised himself with a sudden energy, and stretched out his withered hand. "Have I not borne you in my arms in your helpless infancy," said he, "and should I not once more behold you before I die? Heed me, master! Ere yon sun shall set, the last breath shall have passed my lips—its beams are fast growing aslant and yellow—tell me before I die if I have not served thee faithfully?"

"You have."

"I have been honest and true—I have never spoken to you a lie—I have never deserved the lash?"

"To my knowledge, never," said the master.

"Then there is but one more boon I would crave of you;—I am going home,—to revisit the scenes of my youth—to mingle with the spirits of my friends!

"Suffer me not to return to them a slave. My fathers were proud chieftains among my native wilds—they sought after the lion in the midst of his recesses—they subdued the savage tiger—they were conquerors in battle—they never bowed to man—they would spurn a bondman from their halls!" "Oh! tell me," said he, seizing his master's hand in the rising excitement of his feelings, "oh tell me, while I may yet hear, that I may yet hear sound, that I am once more free!"

"Your wish is granted," said his master, "you are a freeman."

"A freeman!" repeated the negro, slowly sinking back upon his couch, and clasping his hands above his head with all his remaining energy, "write it for me master!"

The gentleman tore a leaf out of his pocket-book, and pencilling a hasty certificate of his freedom, handed it to the slave. The old man lifted up his head once more as he received it, and the last ray of sun-light streamed across his countenance; as with a strange smile he gazed upon the paper, then falling suddenly back, he once more repeated the name of freedom, and expired!

The Prison at Washington.

The public jail in the District of Columbia, known as an extensive prison for *slaves* was built by Congress, at an expense of $18,000 of the people's money. Do not start, reader, at the fact, oh! no—rather say Congress, like the Kings of England can do no wrong. And then do not forget too, to be consistent, that Congress, so say the men of nullifying renown, have no jurisdiction over the District. Some persons are so notably consistent in this, that they are always *inconsistent*—and this by the *argumentum ad hominem* is at least a species of consistency.

The following description of the prison is given by the Rev. A. A. Phelps of Boston, who visited it in April, 1834. After the reader has perused it, let him reflect a moment—and then say, whether the capital of the republic should not be purged of the foul pollution.—*Phil. Star.*

"There are in the prison 16 solitary cells on the lower floor, the debtor's and criminal's rooms being above. These cells are mostly used for the confinement of slaves, lodged there by the masters as a punishment for some fault; of slaves 'suing for their freedom' as they termed it, and of colored persons, bond or free, arrested as runaways, or lodged there by the slave dealers. We found not less than thirteen individuals in them at this time, every one of whom claimed that, on one ground or on another, they were entitled to their freedom. In one cell we found a Fanny Jackson, with three little children, one of them an infant at her breast. Her husband also in the prison, was in a separate cell. They were claimed by one Asa Buckner, of London Va. but having been in Washington several years, unclaimed by the master, they were suing for their freedom under some act which entitled them to it. They had lain in prison, awaiting their trial nine months. We spoke to the mother about the little ones, and we found that she had indeed a mother's heart. The scene cannot be described.

"Rachel Turner was the occupant of another cell. She was young—had been owned for a limited time, by Bromley, of Baltimore, and was to have been free in a year. Mrs. Bromley, (her husband being dead) sold her for that time, to a man, who either changed his name to that of Angt. de Nanteul, or sold her a slave for life to another person of that name. He took her to Washington, and lodged her in jail for 'safe keeping' till he should call for her. Nothing had been heard from him. Meanwhile the girl had been in the prison more than six months and the keeper assured me that she would soon be sold for her jail fees, as a slave for life."

Truth will out.

How often has it been asserted, that the Colony of Liberia was an effectual check to the slave trade, and that no slave vessel dare go within 200 miles of it? The National Intelligencer states on the authority of Capt. Lawlin, with whom the editors conversed, and who has recently been at Monrovia, "that there were *many* slavers on the coast, several of which have been captured by the *British* (not American) cruisers." The Liberia Herald states, says the Intelligencer, that three slavers were captured by a *British brig* (not by the colonists) WHILE LYING WITHIN THE HARBOR OF MONROVIA! and further, that "*these slavers*, (we quote the very words,) *frequently come into that port for wood and water, before taking their cargoes of slaves on board.*"

So much for the boast that slave vessels dare not go within 200 miles of the Colony! Instead of this, it seems the colony is a great convenience to them in furnishing supplies of wood and water for their infernal trade in human flesh!—*Free Press.*

Rafts on the Rhine.

Brooks in one of his late letters gives the following description of the immense rafts of timber which are occasionally seen floating down the Rhine. The Penobscot rafts are not a circumstance in comparison:

"I saw one of their rafts at Cologne—a monstrous raft it was too—and indeed the sale of a single one not unfrequently produces $150,000. The length of one of these large rafts is generally from seven to nine hundred feet, and its breadth about seventy. On this mass of floating wood, there are twelve or fifteen small houses, built with planks; and the one inhabited by the proprietor of the raft is usually remarkable for its elegance and convenience. There are sometimes upon one raft as many as nine hundred workmen and rowers. The timber used in the making a raft is oak and fir.—The bottom or base is formed of several long trees fixed in rows, and connected together by trees of shorter length laid transversely; and every precaution is taken to make the work stout and strong enough to resist an ordinary shock. A great raft generally draws six or eight feet of water. A large raft is always accompanied with several boats, the largest of which are generally laden with anchors and cordage, and the small are employed in sounding the river. The houses on these rafts are neat and convenient. The master's house is divided into two parts, between which there is room for walking. On one side is the sitting, as well as the bed room of the master, and on the other the pilot's room and the store house for provisions. Quite at the head is the dining room, and near it is the kitchen, in which may be seen on the fire a large copper kettle, constantly in use for cooking. A basket elevated on the top of the pole is the signal when the meals are ready, and every body proceeds to take his share, which is served up in a wooden bowl. The consumption of provisions on a raft from the time of its setting out till its arrival at the place of destination is calculated at forty or fifty thousand pounds of bread, eighteen or twenty thousand pounds of fresh meat, ten cwt. of dried meat, 12,000 pounds of butter, 30 or 40 large sacks of dried vegetables, a tun of beer, and six or eight butts of wine. The live cattle are on the raft, and there are always several butchers in the equipage! This beats Penobscot out and out."

Phrenology.

We copy from an eloquent address on this much abused science, the following paragraph, giving a lucid description of a Phrenological Cabinet:

"I know of nothing more interesting, or, to one who is unprepared for such an exhibition, more startling, than the array of skulls and casts, in the great Phrenological Golgothas of London and Paris: first, you see hundreds of mean, flat skulls, with the top as narrow, and the crowns as low, as those of monkeys or dogs; they are the skulls of idiots; they are ranged side by side, in long rows—and a glance tells you there were never *brains* enough in them to elevate their wearers above the brutes: then there are others, with the back parts of the head very large, but the front villanously low—these were gluttons, or sensualists, robbers, pirates, or murderers; they are ranged rank upon rank, by scores, and by hundreds: others have the head better proportioned, but the upper region is narrow or flat, and the part above the eye brows projecting, and well developed; these are the knowing ones, the shrewd, cunning, cautious, cheats or swindlers—of these are multitudes; other ranks, more thinly filled, show you the lofty top, the bulging front, the spacious breadth, which mark the heads of philosophers, the moralists, the men who are a law unto themselves.

Now all these different groups seem still to talk in their natural language, even after death; and so strong is the association with shape, that the dry skull bones, or the colorless plaster still preserve it; and you see the stupid idiot stare, or the grovelling animal gaze, or the keen cunning look, or the lofty dignified glance, as you regard the skull of the idiot—the sensualist—the rogue—or the philosopher.

Here, at this last mustering, there is no disguise—it is the unrobing of players after the play—the drama of life is closed—the actors have laid aside their masks, secretiveness has forgot its cunning, and hypocrisy has dropped his cloak. Here the Phrenologist is in his element: no refinement of education, no polish of manner, no disguise of dress can now embarrass him; for hat and wig and scalp are gone, and, with a knowledge of the temperament of each individual, he will assign him his place according to the part he was best fitted to play, better than any stage manager could have done in life."

A FLYING LEAP.—Yesterday, as some fifteen or twenty laborers were engaged in prying up the side of a three story house, in Eighths, near Race street, one of them unexpectedly took an aerial tour in the following manner. The workmen were all astride of a long thick pole, or beam, endeavoring to effect their object by a union of weight. By some means or other, the beam rolled, and dislodged from their seats every man but one. He, poor fellow! occupied the extreme end, at some distance from the dwelling. The house, relieved of its counterpoise, settled at once, and the Hibernian was thrown upward with amazing velocity, nearly to the top of the house. He performed two or three somersets in the air, and finally, describing in his descent a parabolic curve, alighted on his feet like a cat, giving a simple grunt of amazement at his flight, and afterwards a laugh of satisfaction at having escaped without the slightest injury.—*Phila. Gaz.*

Wit or Wisdom.

Which is the most valuable for a young man to store his mind with—the wit of deistical and atheistical writers, or the wisdom of the Bible? The jests of Thomas Paine or the Proverbs of Solomon? The sarcasms of Voltaire or the Sermon of Christ on the Mount? The brilliant sallies of the Earl of Shaftesbury or the serious and solid epistles of Paul? How miserably do they delude themselves who prefer the shallow and turbid streams of infidelity, to the '*still* (but clear and deep) *waters*' of that eternal fountain whose author is God, and whose draughts cleanse the soul from all impurity, and fit it for everlasting glory. Let every young man make the Bible his pocket companion, if he would make himself prosperous, or useful to his country, in this life, or acceptable to God in the life to come. It is indeed a fountain; a deep and clear fountain, while the ablest of the infidel authors are nothing in comparison with it, but foul and bubbling springs.

Dr. Franklin and Thomas Paine.

When Paine was writing his infamous attack on the Christian Religion, he submitted a part of his manuscript to Dr. Franklin, for his inspection and opinion. The following is the answer of that great Philosopher and Patriot:—

DEAR SIR—I have read your manuscript with some attention. By the argument it contains against particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For, without the belief of a Providence, that takes cognizance of, guards, and guides, and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasons are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you have a clear perception of the advantages of virtue and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youths of both sexes, who have need of the motives of religion to restrain them from vice, support their virtue, and maintain them in the practice of it till it become habitual, which is the great point for its security. And perhaps you are indebted to her originally, that is to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood, by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a great deal of regret and repentance.

If men are so wicked *with religion*, what would they be *without it?* I intended this letter as a *proof* of my friendship, and therefore add no profession to it, but simply subscribe.

Yours,
B. FRANKLIN.

A SINGULAR RELIC.—Among the many other curious papers preserved in the library of the Massachusetts Historical Society at Boston, we have seen the leaf of a sermon enclosed in the handwriting of Dr. Eliot.

"Mr. Cotton Mather's leaf of a Sermon which the Devil was so spiteful as to *tear*."

The leaf itself has an appearance in one corner as if two peices had been pinched out by the fingers, and near this appearance is the following memorandum in Cotton Mather's handwriting;

"While I was preaching at private fast (kept for a possessed young woman) on Mark ix, 28, 29, ye Devil in ye Damsel flew upon mee, and tore ye leaf, as it is now torn, over against ye Text.

Nov. 29, 1692."

The good doctor doubtless preserved this leaf to testify to all posterity of the actual presence of the Evil One. What would Sir Walter Scott have given for the possession of such a capital fact in Demonology?

Greenfield Mercury.

ORIGIN OF THE TERM "PROTESTANT."—The name of *Protestant* took its rise from the following circumstance. At a diet of the princes of the empire, held at Spires, in Germany, in the year 1529, it was decreed by the majority there present, "that in those places where the edict of Worms had been received, it would be lawful for no one to change his religion; that in those places where the new religion, i. e. the Lutheran, was exercised, it should be maintained till the meeting of the council, if the ancient (the popish) religion could not be restored without danger of disturbing the public peace; but that the mass should not be abolished, nor the Catholics hindered from the free exercise of their religion, nor any one of them allowed to embrace Lutheranism; that the *Sacramentarians* should be banished the empire; that the *Anabaptists* should be punished with death; and that no preachers should explain the gospel in any other sense than what was approved by the Church." Six princes of the empire entered their protest against this decree, viz. John, elector of Saxony; George, margrave of Brandenburg; Ernest and Francis, dukes of Brunswick and Lunenburg; Philip, landgrave of Hesse; and Wolffgang, prince of Anhault: to these were joined the following free cities of Germany, viz. Strasburg, Norimburg, Ulm, Constance, Lindaw, Memmingen, Kempen, Nodlingen, Hailbrun, Reutlingen, Isne, St. Gall, Weissenburg, and Windschiem; and from this protest the Lutherans first obtained the name of PROTESTANTS, which was afterward given in common to all who separated themselves from the tyrannical and idolatrous practices of the Church of Rome.

PROPOSALS for publishing the Poetical Works of ELIZABETH MARGARET CHANDLER: with a memoir of her life and character, by BENJAMIN LUNDY.

Although this amiable and highly gifted author was not extensively known, *by name*, yet some of her writings have been widely circulated, and greatly admired. She wrote occasionally, for some of the popular periodical works of her day, in Philadelphia and elsewhere.—During a period of more than eight years, she contributed largely and regularly to the pages of the "*Genius of Universal Emancipation.*" She also acted as the principal editor of the Female Department of that work, (and was the author of nearly all the original matter in that department,) upwards of four years, previous to its temporary suspension in 1834. But, owing to her retiring modesty—her particular aversion to public notoriety, she very seldom permitted her name to accompany the articles which she sent to the press. Thus, while a great number of readers even of the most refined taste in the circles of philanthropy and literature, were delighted and edified by the excellent productions of her pen, her exemplary character was little known beyond the pale of her family connection and private acquaintance.

In order to furnish the reading community with some of her most admired poetical works, in a separate and convenient form for preservation and use, a choice selection has been made. This will shortly be published, together with a memoir of her life, if a reasonable patronage shall be obtained.

The whole will be comprised in a volume of about 200 pages, 18mo. It will be neatly printed, on fine paper, with a beautiful type, and handsomely bound in fancy muslin.

The price will be 62 1-2 cents per single copy—a liberal discount made to those who take ten or more copies, and become responsible for the payment.

Orders for the work must be forwarded (free of expense to the publisher) to Lemuel Howell, No. 400 Coates street, Philadelphia. It will be put to press about the middle of Fourth Month (April) next, provided a sufficient number of copies shall be subscribed for, to defray the expense of publication.

Philadelphia, 2d Mo. 19th, 1836.

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies,	price 37 1-2
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland,	37 1-2
The OASIS, by Mrs. Child,	1,00
BOURNE'S PICTURE of Slavery,	50
PHELPS' LECTURES on Slavery,	50
RANKIN'S LETTERS on Slavery,	25
MEMOIR of James Jackson, a colored Sabbath School boy,	25
MEDALS,	25
Shields of Slavery, [an engraving,]	6 1-4
DESPOTISM OF FREEDOM, by D. L. Child,	8
TREE OF LIBERTY, [an engraving,]	12 1-2
ENGRAVING of kneeling female slave	6 1-4
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier,	2
DECLARATION of Ohio A. S. S.	2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church,	6 1-4
Fast Day Sermon, by Rev. David Root,	6 1-4
Abrogation of the 7th Commandment,	4
BIRNEY to the Churches,	3
BIRNEY on Colonization,	4
ANTI-SLAVERY RECORD,	1,50 per hund.
SLAVE'S FRIEND,	80 cts. per hund.
Report of the N. H. A. S. Society,	$4 per hund.

MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.

PROCEEDINGS of the N. E. Convention held May 1834.

☞ For Sale at the Herald of Freedom Office

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

Dr. NATH'L WHEET.
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY.

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord, N. H.

PRICE—75 cents per bottle,
Concord, Jan. 7, 1836.

☞ **NEW WORKS.**—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. CHILD, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.

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Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL Editor, Concord, N. H.